

C O P I E S

O F

T. CROWLEY's

L E T T E R S

T O T H E

Q U A K E R S,

A. D. 1781



INTRODUCTION.

THESE Copies of Letters are intended to impress on the minds of friends, the real occasion for a just Christian liberty of conscience becoming established, by a written yearly meeting minute, relative that part of friends testimony which hath not any foundation, in either precept or practice, among the sacred records of the inspired doctrines of our Saviour or his apostles. I hope friends will not be so presumptuous as to set up for infallibility; and if either from circumstances which do not now exist, or from illiterature, or inattention, or other cause, any error hath been introduced by predecessor, in the last, and early part of this century; surely every honest, sincere, well-minded Christian man and woman ought now to wish for, and be willing to assist in promoting just reformation, with truth and sincerity!---It hath long very evidently appeared to my conscious understanding and judgment, founded on the divine records of the holy scriptures, that it is very unreasonable and unjust, that the Youth of the

A 2 Society,

Society, so born and educated, should be required, nolence volence, (without asking or consulting their conscientious judgment, and as the condition of membership, ultimately) to do acts of injustice, in refusing payment of tithes to the lawful proprietor, and thereby become liable to be prosecuted by the just laws of their country, enacted long before the society existed; and this in order to uphold and maintain an unjust, unchristian, unscriptural Testimony, which hath not, nor ever had, any FOUNDATION in the holy scriptures, of old, or new testament, nor in reason, or justice, or common-sense, nor in the practice of any other Christian People!—The author hath therefore, in much sincerity and humility, really judged it to be his just, reasonable, Christian duty, to use rational endeavours, to emancipate his own sons and daughters, and the youths of the society in general, from so very unrighteous yoke, as is, what is very improperly call'd your Christian Testimony, but in fact, is really Antichristian.

*Walsworth, 1st
Jan. 1782.*

THOMAS CROWLEY.

CCPIES,

COPIES, &c.

THOMAS CROWLEY'S EPISTLE *to the*
People called QUAKERS.

*Desiring it may be Read honestly and openly
in their Meeting for Sufferings.*

THE Apostle Paul's discipline much better than the Quakers; see 1st Cor. 5th chap. "Let us keep the *holy day*, not with the *old leaven*, neither with the *leaven of malice and wickedness*; but with the unleavened bread of *sincerity and truth*: keep not company with *fornicators*, nor the *covetous*, nor *extortioners*, nor *idolaters*: if any man who is called a brother be a *fornicator*, or *covetous*, or an *idolater*, or a *drunkard*, or a *railer*, or *Reviler*, or *extortioner*, keep not company with such a one, *no not to eat*; them who are without (or expelled)

expelled) God judgeth; therefore put away from among you that wicked person."— Such like *discipline* so intended as a just check to *correct* such *vices* and *immoralities* (*proper also in all cases of gross superstition*) hath been very unrighteously perverted by the society of *Quakers*, to induce acts of *injustice* towards poor clergymen, established *ministers of the gospel*, and that at the expence of *sincerity, peace and welfare*; and also eventually in contempt of the just laws of the legislature, enacted long before the society commenced, and often since confirmed by King, Lords, and Representatives of all the common real proprietors of the lands and estates all over the kingdom, who, as by their own act, gave and granted, in perpetuity (unless should be by the same repealed) the tenth or tithe, as the means of *food and raiment* for *ministers of the gospel, and their families*; also respecting *church rates, militia and trophy taxes*. And the author of this dissertation having, from his youth up to this time, been of the *conscientious judgment*, that the society have certainly erred in judgment, as differing in such points of *doctrine* and *discipline* from what is plainly left on record in the *holy scriptures*, as the doctrine and discipline of *our Saviour* and his divinely qualified *apostle Paul*,

Paul, as also others, both prophets and apostles; see 23d chap. Matthew, 23d ver. 11th chap. Luke, 42d ver. 13th Romans, ver. 1 to 7; ditto, 10th chap. ver. 1 to 3; Titus, 3d chap. ver. 1 to 3; 1st Peter, 2d chap. ver. 13 to 17; 7th chap. Hebrews, ver. 1 to 7; 32d chap. Isaiah, ver. 5 to 8, &c.—And further, there is no kind of prohibition in the holy scriptures in respect of *paying tithes*; on the contrary, the apostle Paul asserts, “ ’Tis so ordained of the Lord, that he who preacheth the gospel should live by the gospel,” or have therefrom the *means* of procuring *food and raiment, which tithes really are*; and the refusing to comply with the laws of the supreme legislature relative, appears evidently a species of *madness*, for which many may have probably found the apostle Paul’s clear explicit doctrine unhappily *verified*, viz. “ He who resisteth, receiveth to himself *damnation*; see 13th chap. Romans, ver. 1 to 7, and no wonder: is it not as great a crime to defraud poor clergymen (of whom there are upwards of 6000 in the nation) of such their *parliamentary rightful property*, laid on the lands and houses, and their produce and contents thereof? therefore for a Quaker to voluntarily take *possession*, and after to refuse to comply with the terms

terms which were before legally annexed and which he previously knew, appears to be insincere, wicked, fraudulent and foolish. For which just reason I have *constantly*, ever since commenced house-keeping (now 45 years since) freely, voluntarily and punctually paid, for which have been cruelly treated, censured and disowned by the *insane* Quakers, who expelled or excommunicated me, (A. D. 1774) without hearing me out in my defence, but broke up their yearly meeting in an indecent confusion, while on my legs, *pleading for liberty of conscience*, so that justice yet remains to be administered; so to suffer your sins to go before-hand to judgment, else your case must be *dreadful* hereafter, for “without *repentance* there is no *remission*.” So doth it evidently appear high time to commence a just Christian *reformation*. *Honesty, justice, mercy, humility and sentimental charity*, loving one another, and allowing one another *liberty of conscience* to exercise the talent or talents given for improvement (in lieu of bowing down to *human traditions and combinations, or rules. not founded in the holy scriptures*) are certainly *general duties*. But very unhappily the present *mode of misapplying the discipline* so wisely established by the divine apostle

apostle *Paul*, doth effectually entail an unhappy tendency to wound or destroy the universal *duty of sincerity*, and to discourage the before-mentioned certain *general duties*, which are *essential* to well being, both *here* and *hereafter*. So will it be for the *real* and *durable true interest* of the *society* and *posterity*, to solemnly re-consider the said very unhappy and dangerous *misapplication* of the *discipline*; and also the unessential articles contained in the last, or *fifteenth proposition* of *Barclay's apology*, which by his own very sensible observations, are not *general duties*, however some particulars in that age, might think themselves called to bear testimony thereto. The occasion appears to be removed respecting some principal articles, and are not founded on any precept in the *gospel*, or *holy scriptures*; for which just reason every one ought to be allowed the liberty to judge for himself *without censure*, else how can the universal duty of love and charity abound among you.

'Tis assuredly the unalienable *right* of every *true Christian* to exercise his *liberty of conscience* in the honest endeavours to *improve* the talent or talents given by the *divine Author* of his *being* for such purpose, and not to be buried in *idleness* and *inaction*.

And

And having thus premised, I do very sincerely and devoutly wish that some honest member of the meeting *for sufferings* (if such there are) will read this *epistle* openly and honestly in that meeting, instituted and appointed to give *relief from sufferings*, whereof the author hereof appears the *greatest object* in the *whole society*, in having been expelled for acting conscientiously, and writing and speaking *truths*, quite necessary to promote a good *reformation*; and if the meeting should *happily* come to a very necessary *determination*, and accordingly enter on their book of *record*, a chosen suitable committee, to draw up a *suitable memorial*, to be laid before the next ensuing *yearly-meeting*, well adapted to promote a just Christian *liberty of conscience* in the society, especially as it relates to obeying the laws of the British legislature, in pecuniary *concerns*, or matters of *property*, as *tithes*, &c. it will probably prove a very happy means of commencing a happy reformation, so very necessary to *salvation*, and to the *prosperity and Well-fare* of the *society*.

A rational Christian,

THOMAS CROWLEY.

Walworth,
12 April, 1781.

P. S. See 1st Samuel, 8th chap. 1 to 3
ver.

ver. " And it came to pass when Samuel was *old*, that he made his sons judges over *Israel*; and his sons walked not in his ways, but turned aside after *lucre*, and perverted *judgment*." Ditto, 12th chap. 3d ver. " Whom have I *defrauded* or *oppressed*, or of whose hand have I received any *bribe* to blind mine eyes therewith, and I will *restore*." And see Psalm 26th, 9th ver. " Gather not my soul with sinners, in whose hand is mischief, and their right-hand full of *bribes*." Ver. 11, " But as for me, I will walk in mine integrity; redeem me, oh Lord, and be merciful to me." Isaiah, 33d chap. ver. 15 to 16, " He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, and shaketh his hands from holding bribes, and shutteth his eyes from evil." Ver. 16, " He shall dwell on high! his place of defence shall be the munitions of rocks! bread shall be given him, and his waters shall not fail." Amos, 5th chap. ver 12, " I know your manifold transgressions and sins, they afflict the *just*, &c. therefore is it an evil time." Job, 15th chap. ver. 34, " The congregation of *hypocrites* shall be *desolate*, and *fire* shall consume the tabernacles of *bribery*." Acts, 17th chap. ver. 22, " I perceive that in
all

all things you are too superstitious." 25th chap. ver. 19, " Against whom they brought none *accusation* of such things, as was supposed, but certain questions of their own superstition." 17th chap. ver. 30, " The times of ignorance God winked at; but now commandeth all men every where to *repent*. (*of vice and superstition.*)

To Isaac Sharpless and John Townsend, together with their misled Disciples, the Ruling Elders of the Monthly Meeting of Devonshire-House.

AS justice is an *infinite and immutable* attribute of the Almighty, and is also a principal, leading, general *duty of the true Christian*, being conscious of innocence: I do assuredly believe that I have a very just *claim of recompence* from Isaac Sharpless, and his misled disciples, the ruling elders of the monthly-meeting of Devonshire-house, for the *unchristian, unmerciful, persecuting action*, of expelling me from the society wherein I was born and educated; because of my acting *conscientiously*, in paying *Tithes*, established by parliamentary laws, before the society commenced

menced, and often since confirmed by kings, lords and commons, or representatives of all the proprietors of lands, &c. who voluntarily gave and granted, in *perpetuity*, a tenth or tithe, for the means of *food and raiment* for the preachers of the *gospel*, or *reformed protestant religion*; and which is also quite consonant to the doctrine of our Saviour, and his divinely qualified apostle Paul; (see 23d chap. Matthew, 23d ver. 11th chap. Luke, 42d ver. 1st Cor. 9th chap. 14th ver.) and it certainly is your duty, as Christians, to make recompence, for without *repentance* there is no *remission* in his sight, who knows the secrets of all hearts, who are lovers of *truth*, and who are lovers of human applause and own power and profits. Be not deceived, God will not be mock'd with impunity; such as ye sow, such must ye reap; they who are *will-worshippers* and *men-pleasers*, in matters of *faith* and *consonant practice*, may look to men for reward; but 'twould be delusion to expect, in such case, heavenly reward, for bowing down to human *traditions and rules*, not founded in the holy scriptures; therefore ye will have your reward, such as it is, or will be: but how happy it would be if the pretended servants of the living God would be single-eyed,

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looking

looking to God for direction, and honestly complying with divine intuition, so becoming heirs of *eternal life and bliss*, in lieu of bowing down to, and influencing others to bow down to, such unscriptural Rules of Faith and Practice, unhappily instituted by the Society of Quakers, A. D. 1706 and 1733, and which are contrary to the doctrine of our Saviour and his apostles, as before recited and referred to; for such unchristian compliance, you may look to the same society for temporary honours or rewards; but 'twould be inconsistent and absurd to expect to derive divine or heavenly rewards, for so serving other masters, and not the Almighty Father of Spirits. It is the immutable nature or property of justice to reward the good, and to punish the bad; and happy are they whose sins go before hand to judgment.

A rational Christian,

Walsworth,
3d May, 1781.

THOMAS CROWLEY.

P. S. The builders of the tower of Babel, in the outward dispensation, were superstitious, probably through the false *fire of enthusiasm*, the parent of Superstition, Bigotry and Persecution. Be not deceived
any

any longer, but be assured the *doctrine of refusing to pay Tithes*, lawfully assessed and demanded, hath no better Foundation; and as it pleased God, in the course of his divine Providence, in that outward dispensation, to obstruct their *vain and presumptuous attempt*, by confounding their language; so in this spiritual dispensation, can he as easily confound the builders and upholders of *superstition* in the churches. Wherefore I do earnestly exhort that ye turn from the error of your ways, and seek the Lord while he may be found, and call upon him while he is near (*for he will not always strive with man*) to instruct you and direct in the paths of *wisdom and righteousness, equity, justice, and mercy*; so may our *Zion* again arise and *shine*, putting on the beautiful garments of Sincerity and Truth. So faith and wisheth,

Idem, T. C.

QUOTATIONS, transcribed by T. C.

Zachariah, 7th chap. 8th to 14th ver.

“ AND the word of the Lord came to
 “ *Zachariah*, saying, *thus speaketh*
 “ the *Lord of Hosts*, saying, execute true
 “ judgment, and shew *mercy and compas-*

“ *sion*, every man to his brother ; and let
 “ none of you imagine evil against *his bro-*
 “ *ther* in your heart ; but they *refused to*
 “ *harken*, and stopped their ears that they
 “ should not hear ; yea they made their
 “ hearts hard as an adamant stone, lest they
 “ should hear the *law*, and the words which
 “ the *Lord of Hosts* hath sent in *his spirit*, by
 “ former *prophets* : therefore came a great
 “ *wrath* from the *Lord of Hosts*. There-
 “ fore it is come to pass, that as he cried, and
 “ they would not hear, so they cried, and
 “ I would not hear, saith the *Lord of*
 “ *Hosts* : but I scatterrd them as with a
 “ whirlwind among nations whom they
 “ know not.” --Chap. 13th, ver. 4, and
 following : “ And it shall come to pass
 “ in that day that the (F) prophets shall
 “ be *ashamed* every one of his *vision*, when
 “ he hath *prophefied* ; (or *preached*) neither
 “ shall they wear a *rough garment to de-*
 “ *ceive* ; but he shall say I am no prophet,
 “ I am a husband-man. And one shall
 “ say, *what* are *these wounds* in thine
 “ *bands* ? Then he shall answer, *those*
 “ with which I was *wounded* in the house
 “ of my *friends*. Awake, O *sword*, against
 “ my *shepherd*, and the sheep shall be
 “ scattered, and I will turn mine hand
 “ upon the little ones. And it shall come
 “ to

“ to pass, *saieth the Lord*, that two parts
 “ *shall be cut off and die*; but the third
 “ shall be left: and I will bring the third
 “ part through the *fire*, and will refine
 “ them as silver is refined, and will try
 “ them as gold is tried; they shall call on
 “ my name, and I will hear them; I will
 “ say it is my people, and they shall say
 “ the Lord is my *God*.”

N. B. Further, I do hereby, solemnly challenge every man in the society to *reconcile* the doctrine of the *Quakers*, and the doctrine of our *Saviour* and his *apostles*, relative *Tithes*; and I have always been of the judgment that the Holy Scriptures ought, in justice and reason, to have the preference to *society rules*, not founded in the said inspired writings.

3d May, 1781, at
 9 o'clock morning.

Idem, T. C.

Correct QUOTATIONS from the Holy Scriptures, given by Inspiration, to make us Wise unto Salvation,----Transcribed 9th May, 1781.

ISAIAH, 32 chap. 8th ver.

“ **T**HE liberal deviseth liberal things,
 “ and by liberal things he shall
 “ stand.”

“ stand.”—Then 23d chap. Matthew, 23d
 ver. “ Woe unto you scribes, pharisees,
 “ hypocrites, (applicable also in this day,
 in measure or apart, to clerks and ruling
 elders among Quakers) for ye pay tithe of
 “ mint, anise and cummin, and have
 “ omitted the *weightier matters of the law*,
 “ judgment, mercy and faith : these ought
 “ ye to have done, and *not to leave the*
 “ *other undone.*” (or *Tithes unpaid*) Ver.
 28th, “ Even so ye also appear outward-
 “ ly righteous unto men, but within ye
 “ are full of *hypocrisy.*”--Then see 11th
 chap. Luke, 42d ver. “ But woe unto you
 “ pharisees, for ye tithe, mint and rue, and
 “ all manner of herbs, and pass over
 “ judgment and the love of God : These
 “ ought ye to have done, and not to leave
 “ the other undone.” (or *Tithes unpaid*)--
 Then see 12th chap. ditto, 1st ver. “ Be-
 “ ware of the leaven of the pharisees, (or
 “ Quakers) which is *hypocrisy.*”---Then
 see 13th chap. Romans, ver. 1 to 7, “ Let
 “ every soul be subject to the higher pow-
 “ ers ; for the powers that be, are ordained
 “ of God. Whosoever therefore resisteth
 “ the power, resisteth the ordinance of
 “ God ; and they who resist, shall receive
 “ to themselves damnation.” (And he
 who refuseth to *comply*, or to *obey*, doth
 resist

resist its *operation* to the *intended effect*, and
 so may be justly deemed included in the
sentence.) For rulers are not a terror to
good works, but to the evil. Wilt thou
 then not be afraid of the power? do that
 which is good, (*pay Tithes*) and thou shall
 have praise of the same; for he is the mi-
 nister of God to thee for *good*; but if thou
 do that which is evil, (and so is it to dis-
 obey the law of *Tithes*, and the doctrine of
 Christ *relative*) be *afraid*, for he beareth
 not the sword in *vain*, for he is the mi-
 nister of *God*, a revenger to execute wrath
 upon him that doeth *evil* (and so is dis-
 obeying the *Tithe Laws*) wherefore ye must
 needs be subject, not only for wrath, but
 also for *Conscience-sake*: render therefore
 to all their *dues* (and Tithes are certainly
 due to the clergy) custom to whom custom,
 honour to whom honour.—Then see
 Titus, 3d chap. ver. 1, “ Put them in
 “ mind to be subject to principalities and
 “ powers, to obey *magistrates*, to be ready
 “ to do every good work, and to *speak evil*
 “ of no man.”—Then see 1st Peter, 2d
 chap. ver 13 to 17, “ Submit yourselves
 “ to every ordinance of man for the Lord’s
 “ sake, whether it be to the King, as su-
 “ preme, or unto governors, as unto them
 “ that are sent (or deputed) by him, for
 the

“ the punishment of evil-doers, and for the
 “ praise of them that do well; for so
 “ is the *will of God*, that with well-doing
 “ ye may put to silence the ignorance of
 “ foolish men; as free, not using your li-
 “ berty as a cloak of *maliciousness*, but as
 “ the servants of *God*. Honour all men,
 “ fear God, honour the King.” And
 further I have to alledge, injustice and cru-
 elty towards poor clergymen, who have no
 other support than *Tithes* legally assess’d,
 and due to them, is in just estimation,
 much worse than depriving a rich miser of
 some of his useless money on the highway;
 and if Quakers escape punishment here,
 through the *mercy* and *lenity* of those
 Christian ministers, whom they *vilely pre-*
tend hypocritically, that they cannot pay
 for *conscience-sake*, in hopes of saving their
 pockets, as it *often ensues*, to *their shame* and
disgrace. Their punishment must be re-
 served for futurity, else would it be to
 blasphemously suppose that the Almighty
 Supreme Being was divested of his divine,
 immutable *attribute of justice*, which very
 much consists in rewarding the good and
 just, and punishing the bad and unjust.

Idem, T. C.

P. S. Then see our Saviour’s sermon
 from the mount, 5th, 6th and 7th chap. of
 Matthew,

Matthew, "As ye would that others
 "should do unto you, so do ye unto them,
 "for this is the law and the prophets." Now
 to apply in point, had any preacher among
 the Quakers been educated in the *established*
church, and being a preacher, had no other
 support than lawful *Tithes*, would he like
 to have the payment refused, and to be
 obliged either to loose his *just right*, or be
 disagreeably obliged to recover by law?
 Answer honestly if you can; but 'twas an
 old saying as long ago as when I was a boy,
 "Quakers won't swear, but they *will lye*,
 "and that *devilishly*," which the author
 of these lines hath very unhappily found
 verified; and also aggravated by cruelty and
 revilings. And, N. B. Lying excludes
 from the *kingdom of heaven*, see Rev. 21st
 and 22d chap. and 5th Acts, 3d ver. and
 many other *scripture records*.

Wakworth,
 9th May, 1781.

Idem, T. C.

Scripture Records, relative Lying, Hypo-
crisy, Bribery and Revilings, as exclud-
ing from the Kingdom of Heaven.

Rev. 21, 8. "BUT the idolaters and all
 "lyars shall have their
 "part in the lake, which burneth with
 "fire

" fire and brimstone." Prov. 19, 22. " A
 " poor man is better than a *lyar*." John
 8, 4. " The devil is a lyar, and the father
 " of it." Jer. 28, 15. " Why hath satan
 " fill'd thy heart to lye? thou makest the
 " people to trust in a lye." Prov. " He
 " that speaketh lies shall perish." Isaiah.
 " For ye have made lies your refuge." Ho-
 sea. " They shall be swept away, as hail ;
 " ye have eaten the fruits of lies." Ezekiel.
 " With lies ye have made the righteous
 " sad." Hosea. " He daily encourageth
 " lies and desolation." Timothy. " Speak-
 " ing lies in *hypocrisy*, their conscience
 " seared." Psalms. " *Let the lying lips be*
 " *put to silence.*" Ditto. " Thou loveth
 " lies, rather than righteousness." Ditto.
 " Remove far from me lies, saith the
 " Lord." Ditto. " I hate and abhor lies,
 " but thy law do I love." Ditto. " Deli-
 " ver my soul, oh Lord, from *lying lips.*"
 Prov. " The *Lord hateth* a proud look, a
 " *lying tongue.*" Ditto. " He that cover-
 " eth hatred with lying lips is a fool." Ditto.
 " A righteous man hateth lying ;
 " but a wicked man is loathsome, and
 " cometh to shame." Ditto. " Getting
 " of treasure by a lying tongue, is *Vanity.*"

Relative the odious Sin of Hypocrisy.

Isaiah 32, 6. "His heart will work iniquity, to practice hypocrisy." Matth. 23, 28. "Within ye are full of *hypocrisy*, &c." 1st Peter 2, 1. "Wherefore laying aside all malice, hypocrisy, and iniquity, and envy, and guile, and evil-speaking, (or revilings) as new-born babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is *gracious*, to whom coming, as unto a *living stone*, disallowed indeed of men, but chosen of God and precious. That ye, as lively stones, may become a *spiritual house*, an *holy priesthood*, to offer up *spiritual sacrifice*, acceptable to GOD by JESUS CHRIST."

N. B. Be pleased to refer to, and seriously read the *whole of this chapter*.

Job 15, 34. "The congregation of *hypocrites* shall become *desolate*." Ditto 36, 13. "The hypocrites in heart heap up *wrath*: they cry not when he *bindeth them*." "The hypocrite's hope shall *perish*: for a hypocrite shall not come before him." Job 17, 8. "The *innocent* shall stir up himself against the *hypocrites*."

“*pocrites.*” Isaiah 33, 14. “Fearfulness
 “shall surprize the *hypocrite.*” Matthew.
 “Moreover when ye fast be not as the *hy-*
 “*pocrite: wo unto the hypocrites.*”

Against Bribery.

1 Sam. 8, 3. “Samuel’s sons took
 “bribes, and perverted judgment.” Ditto
 12, 3. “Of whose hand have I received
 “any *bribe*, and I will restore.” Psalms
 26. “And their right-hand is full of
 “*bribes.*” Ver. 9, 10. “Gather not my
 “*soul* with *sinners* nor my *life*, with bloody
 “men.” Amos 5, 12. “Who take a
 “bride and turn aside the poor and *just.*”
 Isaiah 33, 15. “Who shaketh his hands
 “from *holding bribes.*” Job 15, 34. “Fire
 “shall consume the *tabernacles of bri-*
 “*bery.*”

Against Revilings.

Matthew 5, 11. “Blessed are ye when
 “men *revile* you.” Ditto 27, 39. “Who
 “passed by, *reviling* and wagging their
 “heads.” John 9, 28. “They *reviled*
 “*him*, saying thou art his *disciple.*” 1st
 Cor. 4, 12. “Being reviled we *blefs*, being
 “*persecuted*, we suffer it, being defamed,
 “we intreat, we are made as the filth of
 “the *world*, and the off-scouring of all
 “things to this day, I write these things
 “to

"to warn you." 1st Cor. 6, 10. "Revilers shall not inherit the kingdom of God." Exodus 21, 17. "He that revileth his father shall be put to death." Isaiah 51, 7. "Fear not, neither be ye afraid of (the revilers) or revilings."

Transcribed by

A rational Christian,

Walworth,
28th May, 1781.

THOMAS CROWLEY.

P. S. See *Leviticus* 26, 30. "They that are left of you shall pine away; in the iniquities of their fathers, shall they pine away."

And see *Ezekiel* 24, 23, and 33. 10.

N. B. These esteemed just grounds for the honest and sincere to laugh vice and superstition out of doors.

QUOTATIONS from the Holy Scriptures,
concerning Spiritual Liberty.

Rom. 8, 21. "THE creature itself also shall be delivered from the bondage of corruption into

“ the glorious liberty of the children of
“ *God.*”

2d Cor. 3, 17. “ Where the spirit of
“ the Lord is, there is *liberty.*”

Ditto 14. “ But their minds were
“ blinded, the *vail* not being taken away,
“ which *vail* is done away in *Christ.*”

Ditto 16. “ When ye turn to the Lord,
“ the *vail* shall be taken away.”

Ditto 17. “ Now the Lord is that
“ spirit, and where the spirit of the
“ Lord is, there is *liberty*, changed from
“ *glory* to *glory*, even by the spirit of the
“ *Lord.*”

Galatians 2, 4. “ Because of false bre-
“ thren, who came in *privily* to spy out
“ our *liberty*, which we have in Christ
“ Jesus, that they might bring us into
“ *Bondage.*”

James 1, 25. “ But whoso looketh
“ into the perfect *law of liberty*, and con-
“ tinueth therein, he being not a forgetful
“ hearer, but a doer of the *work*, *this man*
“ *shall be blessed in his deed.*”

Ditto 2, 12. “ So speak ye, and so do ;
“ as they who shall be judged by the *law*
“ of *liberty*, for ye shall have *judgment*
“ without *mercy*, that hath shewed no
“ *mercy*, and *mercy* rejoyceth against judg-
“ ment.”

1st Peter 2, 16. "For so is the will of
 "God, that with well-doing ye may put
 "to silence the *ignorance* of *foolish men*, as
 "free and not using your liberty as a cloak
 "of *maliciousness*, but as the *servants* of
 "God."

James 1, 5. "If any of you lack *wisdom*,
 "let him ask of *God*, who giveth to all
 "men *liberally*, and upbraideth none, and
 "it shall be given him."

And see Titus 1st chap. "One of them-
 "selves, even a prophet of their own, said,
 "ye are always *liars*, this witness is true ;
 "therefore *rebuke* them *sharply*, that they
 "may be found in the faith, not giving
 "heed to fables or commandments of men,
 "that turn from the *truth*: unto the *pure*
 "all things are *pure*, but unto them that
 "are *defiled* and *unbelieving*, is nothing
 "pure, but even their *mind and conscience*
 "is *defiled*. They profess that they know
 "God, but in *works* they *deny him*, being
 "abominable and disobedient, and unto every
 "good work reprobate--but speak thou the
 "things which become sound doctrine."

Transcribed by

A rational Christian,

THOMAS CROWLEY.

Walworth,
 3d June, 1781.

C 2

Copy

*Copy of a Letter to Isaac Sharpless, &c.
superstitious Hypocrites.*

I Am made to believe that thou, and other *false Zealots*, and *false Prophets*, and *Preachers*, are the *principal misleaders* in the *dishonest, unchristian* part of the Quakers Creed: I have lately told T. Corbyn, and other *tools* of Quakers Priestcraft, *viva voce*, (as I disdain all *sly cunning hypocrisy*, choosing from *principle* to be fair and above board) you will be liable to hear of something next year, which will probably make you sorely repent your *enthusiastic*, very *superstitious obstinacy*, in refusing the allowance of a just *Christian liberty of conscience* to the youth of the society, who are born *slaves* to your *unchristian, enthusiastic tyranny* of power over *conscience*, which none have a *right* to *exercise*, being quite contrary to the great rules laid down by our Saviour to his disciples and followers.—See his divine Sermon from the Mount: and see also the great apostle Paul's *wise and honest discipline*, 1st Cor. 5 chap. and consider (in time for repentance) how miserably ye have perverted the sacred doctrines

trines of the *Christian Religion*, or *Christianity*.

Your much injured, and reviled,

And abused former Member,

Expelled for being a *rational Christian*,

Walworth, 12th
June 1781.

THOMAS CROWLEY.

P. S. " The leaders of this People caused them to err, and they who are led of them, *are destroyed*."—See Isaiah, 9 chap. ver. 16 and 17.

N. B. When people who in vain profess the *Christian Religion*, but wantonly and vilely shut their eyes and ears against the *truths thereof*, (one of which is, to do as we would be done by) they so become reprobate, and having sinned against conscience, there now remains no more sacrifice for sin, but a fearful looking for the judgment, and fiery indignation, which will overtake the rebellious, wilful sinner.

A rational Christian,

June 22, 1781.

Idem, T. C.

QUOTATIONS from the Holy Scriptures
relative WISDOM.

JAMES 3d chapter, 17th verse.

“ **T**HE wisdom that is from above is
 “ first *pure*, then *peaceable*, *gentle*,
 “ and *easy* to be intreated, full of *mercy*
 “ and good fruits, without *partiality*, and
 “ without *hypocrisy*.” Then see Wisdom
 of Solomon, chap. 9. ver. 1, 4, 6, 17,
 and 18. “ Oh God of my *fathers*, and
 “ Lord of mercy, who hath made all
 “ things with thy *word*, give me *wisdom*
 “ that sitteth by thy *throne*, and reject
 “ me not from among thy children; for
 “ though a man be never so perfect
 “ among the children of men, yet if thy
 “ *wisdom* be not with him, he shall be
 “ nothing *regarded*; and thy council who
 “ hath known, except thou give *wisdom*
 “ and send thy *holy spirit* from above; for
 “ so the ways of them who lived on earth
 “ were *reformed*, and *men* were taught the
 “ things that are pleasing to thee, and were
 “ saved through *wisdom*.”--Prov. chap. 4,
 ver 7, &c. “ *Wisdom* is the principal
 “ thing, therefore get *wisdom*, and withal
 “ thy getting, get understanding; exalt
 “ her, and she shall promote thee, and
 “ bring

“ bring thee to *honour* ; when thou doth
 “ embrace her, she shall bring thee to
 “ a *crown of glory*. Enter not into the
 “ path of the wicked, go not in the way
 “ of evil men, for *they eat the bread of*
 “ *idleness*, and drink the wine of *violence* ;
 “ but the *path* of the *just* is a *shining light*,
 “ that *shineth* more and more unto the
 “ *perfect day*. The way of the wicked is
 “ darkness, they know not at what they
 “ stumble ; wherefore keep thy heart with
 “ all diligence, for out of it are the issues
 “ of *life*. Put away from thee a froward
 “ mouth ; and perverse lips put far from
 “ thee. Ponder the paths of thy goings,
 “ let all thy ways be established in *righte-*
 “ *ousness*, and remove thy feet from evil.
 “ My son do thou attend to *wisdom*, and
 “ bow thine ear to *understanding*, that thou
 “ mayest regard *discretion*, and thy lips
 “ may keep knowledge. The secrets of
 “ the Lord are with them who are *righte-*
 “ *ous* and *fear him*.”--Then see Prov. chap.
 8, ver. 11 to 20. “ *Wisdom* is better than
 “ rubies, and all things that may be de-
 “ fired is not to be compared to it. I
 “ *Wisdom*, dwell with *prudence*, and lead
 “ in the way of *righteousness*, and in the
 “ midst of the paths of judgment ; that I
 “ may cause them who love me to inherit
 substance,

“ substance, and I will fill their treasures.
 “ The fear of the Lord is to hate *evil*,
 “ *pride* and *arrogancy*, and the evil way ;
 “ and the froward mouth do I hate.
 “ Council is mine, and *sound wisdom* ;
 “ *understanding* and *strength* ; by me kings
 “ reign, and *princes* decree justice ; by me
 “ *princes* rule, and *nobles*, even the judges
 “ of the *earth*. Riches and honour are
 “ with me, yea *durable riches* and *righteous-*
 “ *ness*. My fruit is better than gold, yea than
 “ fine gold ; and my revenue than choice
 “ silver. Now therefore hearken to me,
 “ oh ye children ; for blessed are they who
 “ keep my ways. Hear instruction and be
 “ wise, and refuse it not ; for whoso find-
 “ eth me, findeth *life*, and shall obtain
 “ favour of the *Lord* ; but he who sinneth
 “ against me, wrongeth his own soul ; and
 “ they who *hate me*, love *death*.”

Transcribed by

A rational Christian, who is a

Well-wisher to all in the best Things,

Walworth,
 27th June, 1781.

THOMAS CROWLEY.

N. B. Solomon relates of himself, Ec-
 cles. 7th chap. 7th and 8th ver. “ That
 he

" he was born as other men, but he pray-
 " ed, and understanding was given him,
 " he put up his petition to God, and the
 " *spirit of wisdom* came to him, he prefer-
 " ed her before scepters and thrones, and
 " esteemed riches nothing in comparison
 " of her."---A noble example, and richly
 worthy of a wise *King* and his followers.

P. S. Of the two evils, I had rather set
 in company with a highwayman, who,
 through meer necessity, robs on the high-
 way, than with a *hypocrite*, who pretends
conscience in cheating the parson, by re-
 fusing to pay lawful *Tithes*, when lawfully
 demanded; because I think *hypocrisy* and
avarice the most *odious* of all common
vices.---I having in the course of more
 than two seven years laboured, abundantly,
 with my pen and tongue to convince
 the *misled people*, called Quakers, of their
 error in upholding the *unscriptural, illegal*
doctrine, of refusing to pay lawful *Tithes*,
 when lawfully demanded. But in lieu of
 granting *liberty of conscience* to their mem-
 bers, to *pay honestly*, which I have pleaded
 for, they have long since excommunicated
 me, although born and educated among
 them: and what makes it worse, they
 have for about seven years past refused to
 hear

hear my defence, or pleas, for a just *liberty of conscience*, relative to doing *justice* to the clergy, whose absolute property *Tithes* are in this country, by the representatives of the whole people, giving and granting, in perpetuity, *Tithes* for means of food and raiment for the clergy, and confirmed by the lords and the *king*; so that no man can have stronger right to his estate: and having at heart their reformation, and think it my reasonable *duty* to use *rational means* to emancipate my own *sons* and *daughters*, as well as the youth of the society in general, from so *unchristian* and *unrighteous Yoke*, as a *rule of faith* and *condition of membership*. I have been thinking some aid from the suffering clergy may happily co-operate with my endeavours; but the misfortune is, many of the most *zealous* among Quakers, finding that they save their pockets annually, through the *lenity and forbearance* of the *tender clergy*, which *mightily* tends to keep up the farce of what they miscall their Christian Testimony; but in fact is *Antichristian*, as being quite contrary to Christ's own specific doctrine; see 23d chap. Matthew, 23d ver. and 11th chap. Luke, 42d ver.

28th July, 1781.

Idem, T. C.
W I S.

WISDOM of SOLOMON.

“ **F**OR the ungodly say, reasoning with
 “ themselves, but not aright. Let us
 “ examine him with despitefulness and tor-
 “ ture, that we may know his *meekness*,
 “ and prove *his patience*. Let us con-
 “ demn him with a *shameful death*, for by
 “ his own saying, he shall be respected.
 “ Such things they did imagine, and were
 “ deceived; for their own wickedness hath
 “ deceived them, and blinded their eyes:
 “ as for the mysteries of God, they know
 “ them *not*, nor discerned a reward for
 “ blameless souls. But the souls of the
 “ righteous are in the hand of *God*, and
 “ there shall no torment touch them, for
 “ they are in *peace*: for though they are
 “ punished in the sight of men, yet is
 “ their hope full of *immortality*. And
 “ having been a little chastized, they shall
 “ be greatly rewarded, for *God* proved
 “ them, and found them worthy for him-
 “ self: as gold in a furnace, he hath tried
 “ them, and received them as a burnt of-
 “ fering. They who put their trust in
 “ him shall understand the *truth*, and shall
 “ abide with him; for *grace and mercy* is to
 “ his *saints*, and he hath care for his *elect*!
 “ But

“ But the ungodly shall be punished ac-
 “ cording to their imaginations, which
 “ have neglected the *righteous*, and for-
 “ saken the Lord. For whoso despiseth
 “ *wisdom* and *nurture*, he is miserable,
 “ and their hope is vain, their labours *un-*
 “ *fruitful*, and their works *unprofitable*;
 “ and when they cast up the account of
 “ their sins, they shall come with *fear*,
 “ and their own iniquities shall convince
 “ them to their *face*. Then shall the righte-
 “ ous man stand in great boldness before
 “ the face of such who have afflicted him,
 “ and made no account of his labours: when
 “ they see it they shall be troubled with
 “ terrible fear, and shall be *amazed* at the
 “ strangeness of his *salvation*, so far beyond
 “ all that they looked for: and repenting
 “ and groaning for anguish of *spirit*, shall
 “ say, within themselves, this was he
 “ whom we had in derision, and a proverb
 “ of reproach; we *fools* accounted his life
 “ madness, and his end to be without
 “ honour! how is he numbered among
 “ the children of God, and his lot is
 “ among the *saints*. Therefore have we
 “ erred from the way of *truth*, and the
 “ light of *righteousness* hath *not* shined un-
 “ to us, and the sun of *righteousness* rose
 “ *not* upon us. We wearied ourselves in
 “ the

“ the way of *wickedness*, and *destruction* ;
 “ but as for the way of the *Lord* we have
 “ *not* known it. What hath *pride* pro-
 “ fited us ? or what good hath our *riches*
 “ and *vaunting* brought us ? For the
 “ hope of the ungodly is like dust, that
 “ is blown away with the wind : but the
 “ *righteous live for evermore* ; their reward
 “ also is with the *Lord*, and the care of them
 “ is with the *Most High*. Therefore shall
 “ they receive a *glorious kingdom*, and a
 “ beautiful *crown*, from the *Lord's hand* ;
 “ and with his own arm will he protect
 “ them. So shall he exercise *righteous-*
 “ *ness* and true *judgment*.”

Transcribed by, and Paraphrased on,

By a *Rational Christian*,

Walworth,
 9th August, 1781.

THOMAS CROWLEY.

To the Misleaders and their Tools, among
 the deceived People call'd QUAKERS.

THE author of this important memo-
 rial, in much sincerity and humility,
 is of the conscientious judgment, that at
 the bar of *divine justice*, the *insincere* and
 D deluded,

deluded, hypocritical, false zealous *Quakers*, finding their mistake and confusion, will be sorrowfully brought to contrition, and perceive, when too late, that it hath been the duty of the *society*, in their *corporate capacity*, to administer to the *youth* of the *society* the grand universal *duty of justice*, in repealing the ill-founded unchristian enthusiastic minutes of 1706 and 1733, requiring their members, as the condition of membership, to refuse or decline doing *justice* to the lawful established christian claimant of *Tithes*, lawfully assessed and lawfully demanded : and this in order that the youth might or may enjoy, without censure or disownment, the very valuable, universal right of a just christian liberty of *conscience*, relative articles not founded in the holy scriptures, especially in that of *Tithes* and other legal parliamentary pecuniary assessments. Said minutes being in opposition to both law and *gospel*, as very plainly appears to the intelligent reader of the holy scriptures, given by *inspiration*, and which the author hath often explicitly referred them to, as recorded in the *prophets, evangelists and apostles*.

And *N. B.* The antient worthies of the society, who so honestly and nobly withstood

stood *popish* arbitrary principles and persecution, knew better, and were much wiser, than to lay down as a rule of faith, such general rules as the said minutes of 1706 and 1733; which, after the antient worthies, where removed to rewards, very unhappily became established by their ignorant, misled, obstinate successors, to the very great and very unchristian discouragement of the universal *duties* of *sincerity* and *justice*; and on the contrary, introducing imitation, dissimulation and hypocrisy, to the ruin of many, and to the disgrace of the *society*. So is it evidently the reasonable duty of all fathers of families to use rational means to emancipate their offspring from so unrighteous *yoke* of *superstitious Tyranny*, as is the testimony usually deemed Christian, but is really antichristian.

Walworth,
12th Oct. 1781.

THOMAS CROWLEY.

A Copy to Isaac Gray, at Hitchin.

MEMORANDUM.

THE *sacred records* do plainly testify,
that “ *without repentance* there is no
D 2 “ *remission*;

“ *remission* ; and that *without remission*, no
“ *salvation*.” Isaac Sharplefs hath had
and exercised some *good qualities or proper-*
ties, which I have thought, and do think,
deserve *praise* ! but on the contrary, he
hath been, and I suppose may continue,
an *enthusiast*, though I hope not of the
worst sort. Our Saviour hath left an
admirable *good key*, “ The tree is known
“ by its *fruit*, and by their fruits ye shall
“ *know them* !” and again, “ By this shall
“ all men know ye are my *disciples*, if ye
“ *love one another* !” and corresponding
therewith, the great *Christian Apostle Paul*
strongly recommends *divine charity*, or
the *divine love* of God and man ; and also
the *Apostle Peter*, 1st, 4 chap. 8 ver.
“ Above all let fervent *charity* prevail
“ among yourselves.” Contrary to which,
and in direct opposition, I. S. of all now
living, was, by insidious *application* to
the monthly-meeting of Devonshire-house,
the procuring cause of my being cruelly
dealed with, and excommunicated for my
conscientious integrity, in conforming to
the just doctrine of our Saviour, and his
apostles, relative *Tithes*, and defending
my *conduct*, when superstitiously censured
for so doing ; and in confederacy with two
other public friends, since deceased, one
of

of whom I thought an *honest man*; but *disagreeably* pressed into the *service*; (as appeared by his *speech* on the occasion) as also old *Thomas Finch*, of Brentford, who before he was informed of my honestly (and not by collusion) *paying Tithes*, agreeable to *sincere sentiments* of *duty*, used to make use of my house like a home, inviting his friends, and dining with me very often, and was very *welcome*; but *since* hath been very *rude*, and, in my judgment, very *unchristian, uncharitable* and *cruel*, in his *conduct*! under an absurd pretence of maintaining a *discipline*, which although Quakerism, is absolutely, the very misapplied reverse of the Christian and apostolic *religion and discipline*, as every honest man, of common-sense, may discover, if he honestly peruseth the just doctrine of our Saviour, and the apostles Paul and Peter relative; see 23d chap. Matthew, 23d ver. and 11th chap. Luke, 42 ver. 9th chap. 1st Cor. 14th ver. Titus, 3d chap. ver. 1 and 2; 1st Peter, 2d chap. ver. 13 to 17, and 1st Peter, 4th chap. ver 8; and other sacred records, which do completely concur, to *prove* the Quakers *doctrine*, and *misapplied discipline*, to be *anti-christian*, or the very reverse of that divinely established by the author of true Chris-

tian Religion, and his divinely *commissioned apostles*. So doth it plainly appear to the rational understanding of the true Christian, that the Quakers *doctrine*, of refusing to pay *Tithes*, and misapplied discipline, to enforce such refusal, is the effect of an *enthusiastic delusion* ! quite inconsistent with the *sacred records* of right *reason* or *law*, or *common-sense*, or *honesty* !

So saith the much injured, persecuted,
and unjustly *excommunicated Author*,

Walworth, 12th
Nov. 1781.

THOMAS CROWLEY.

P. S. I have often heard it falsely and cunningly pleaded, though *unchristian*, that as a *club*, making rules, have a right to expel members who transgress those rules ; so they plead, but *very absurdly*, the Quakers had a right to excommunicate T. C. for *conscientiously* preferring the *laws of God*, and the *doctrine of our Saviour*, to their *unchristian, unapostolic, arbitrary, dishonest rules*, made by their ancestors in 1706 and 1733. But as clubs do not *wickedly presume* to bind *posterity*, who never agreed to their rules ; so had the Quakers of 1706 no right to make rules to
unchristian

unchristianly bind the *consciences* of *posterity* 70 years after, to do *acts* of *fraudulent injustice*, so long after the *apparent cause* of that part of Quakerism was entirely removed, viz. *persecution for conscience-sake*, in opposing *popery* and *popish principles*, not now, or of late necessary.

Idem, T. C.

To selfish 'Lovers of Dominion over sincere Christian Consciences, contrary to Christ's Intuition.

QUOTATIONS *from sacred Records, necessary for Quakers to solemnly peruse, consider and adopt !*

Malachi, 3d chap. ver. 7 to 10.

“ **E**VEN from the days of your fore-
 “ fathers, ye have gone from, and
 “ have not kept mine ordinances : return
 “ unto me, and I will return unto you,
 “ saith the *Lord of Hosts*. Will a man
 “ rob God ! yet ye have robbed me, in
 “ *Tithes* and *Offerings* : ye are cursed with
 “ a curse for ye have robbed me, even this
 “ whole

“ whole people. Bring ye all the *Tithes*
 “ into the barns or store-houses, and then
 “ I will *pour* you a *blessing*.”--Then see
 our Saviour’s corresponding *testimony* of *con-*
firmation: Matthew, 5th chap. 17th to
 19th ver. “ Think not that I am come
 “ to *destroy* the *law*; I am not come to
 “ destroy, but to fulfil. For verily I say
 “ unto you, till heaven and earth pass,
 “ one jot or tittle shall in no wise pass
 “ from the law, until all be fulfilled: and
 “ whosoever shall break the least of these
 “ commandments, and teach men so, shall
 “ be called *least in the kingdom of heaven*:
 “ but whoso shall do, and teach them,
 “ shall be *great in the kingdom of heaven*.”--
 Then ditto, chap. 7th, ver. 12, “ In all
 “ things whatsoever ye would that men
 “ should do to you, so do ye to them, for
 “ this is the *law* and the *prophets*.” Ver.
 15, “ Beware of *false prophets*, who come
 “ in sheeps clothing, but inwardly are *ra-*
 “ *vening wolves*: ye shall *know* them by
 “ *their fruits*. Not he that *cryeth Lord*,
 “ *Lord!* but he who doeth the will of
 “ our *Father in Heaven* shall be saved!”--
 Then see Matthew, 23d chap. 23d ver.
 “ Wo unto you *hypocrites*, for ye pay
 “ *Tithes* of *mint, anise, and cummin*, and
 “ have omitted the weightier matters of
 “ the

“ the *law, judgment, mercy and faith* :
 “ these ought ye to have done, and not to
 “ to leave the other undone. Ye blind
 “ guides, ye strain at a gnat and swallow a
 “ camel !” ---Then see 11th chap. Luke,
 42 ver. “ Wo unto you *pharisees* for ye
 “ *tithe, mint and rue*, and all manner of
 “ herbs, and pass over judgment, and the
 “ love of God : these ought ye to have
 “ done, and not to leave the other un-
 “ done. Wo unto you for ye are as graves
 “ which appear not, so that men are not
 “ aware of them !” ---Then see Paul’s 1st
 Cor. 9th chap. 14th ver. “ Even so hath
 “ the Lord ordained, that they who *preach*
 “ the gospel shall live of the gospel :” see also
 ditto, chap. ver. 6, 7, 8, 9, 10, 11 to
 13. ---Then see 2d Cor. 13 chap. ver. 7,
 “ I pray to God that ye do no evil ;
 “ but that ye do that which is *honest*.” ---
 Then see Romans, 13th chap. ver. 1 to 7,
 “ Let every soul be subject to the *higher*
 “ powers, the powers that be are ordained
 “ of God ; whoso resisteth the power,
 “ resisteth the ordinance of God ; and they
 “ who resist shall receive to themselves
 “ *damnation* ! Rulers are a terror to evil
 “ works, wilt thou not be afraid ? do that
 “ which is *good*, and thou shall have
 “ praise of the same ; if thou do evil, be
 “ afraid

" afraid for he beareth not the sword in
 " *vain*. Wherefore ye must needs be *sub-*
 " *ject* not only for wrath, but for *consci-*
 " *ence-sake*. Render therefore to all their
 " *dues, custom* to whom *custom, honour*
 " to whom *honour, &c.*" And ver. 8,
 " Owe no man any thing but to *love one*
 " *another.*"--Then see Hebrews, 7th chap.
 ver. 4, 5, 6, 7, 8, 9, 10, " But he whose
 " descent is not counted from *Abraham*, or
 " *Levi*, received *Tithes*; and here men
 " that die receive *Tithes*; but there he re-
 " ceiveth them, of whom tis said that he
 " *liveth*; and, as I may so say, *Levi* also,
 " who receiveth *Tithes*, paid *Tithes* in
 " *Abraham.*"--Then see Titus, 3d chap.
 ver. 1 to 3. " Put them in mind to be
 " subject to *principalities* and *powers*, to
 " obey *magistrates*, and to be ready to
 " every *good work*, to speak evil of no
 " man, but to be gentle, shewing meek-
 " ness to all men."---Then see 1st Peter,
 " 2d chap. ver. 13 to 17, " Submit your-
 " selves to every ordinance of man for the
 " Lord's sake, whether to the King, as
 " supreme, or unto governors, as sent by
 " him, for punishment of *evil doers*, and
 " reward of them who do well, for so is
 " the will of *God*, that with well-doing,
 " ye put to *silence* the ignorance of foolish
 " men !

“ men ! as free, not using your *liberty* for
 “ a Cloak of Maliciouſneſs, but as the
 “ ſervants of God. Honour all men ;
 “ love the brotherhood ; FEAR GOD ;
 “ *honour the king.*”---Then ſee Romans,
 10th chap. ver. 1 to 3, “ Brethen, my
 “ heart’s deſire and prayer to God for Iſrael
 “ is, that they may be ſaved ; for I bear
 “ them record, that they have a *zeal of*
 “ *God.* But not according to knowledge,
 “ for they being ignorant of God’s righte-
 “ ouſneſs, and going about to eſtabliſh
 “ *their own righteouſneſs*, have not submit-
 “ ted themſelves to the *Righteouſneſs of*
 “ *God!*”---Then ſee the ſacred records re-
 lative *divine charity*, viz. 1ſt Cor. 13th
 chap. “ Though I ſpeak with the tongue of
 “ men and angels, and have not Charity,
 “ I am as ſounding braſs ; though I beſtow
 “ all my goods to feed the poor, and give
 “ my body to be *burnt*, and have not
 “ Charity, it profiteth me nothing. Cha-
 “ rity ſuffereth long, and is kind, envieth
 “ not, vaunteth not itſelf, is not puffed up,
 “ is not eaſily provoked, thinketh no evil,
 “ rejoyceth not in iniquity, but rejoyceth
 “ in *Truth*. Charity never faileth ; and
 “ when that which is perfect is come, that
 “ which is in part ſhall be done away : and
 “ now abideth faith, hope and charity ;
 “ but

“ but the greatest of these is Charity;
 “ which Charity being the LOVE of GOD
 “ and MAN, *is divine.*”--Then ditto, chap.
 16, v. 14, 15 and 16, “ Let all your things
 “ be done with Charity.”--Then see Col.
 3d chap. 14th ver. “ And above all things
 “ put on Charity, which is the bond of
 “ Perfectness; and let the peace of God
 “ rule in your hearts, and let the word of
 “ Christ dwell in you in all Wisdom.”---
 Then see 1st Timothy, 1st chap. ver. 5
 and 6, “ Now the end of the command-
 “ ment is Charity, out of a pure heart and
 “ a *good conscience* and *faith* unfeigned,
 “ from which many have swerved, turning
 “ aside to *vain jangling*, not understanding
 “ what they say.” Ver. 21, “ I charge
 “ thee before God and Christ, and the
 “ holy elect angels, that thou observe these
 “ things, without preferring one above or
 “ before another, doing nothing by par-
 “ tiality.”---Then see 1st Peter 2d chap.
 ver. 1, 2, 3 and 4, “ Wherefore laying
 “ aside all Malice and all Guile, and Hy-
 “ pocrites, and Envies, and Evil Speak-
 “ ings, as new born babes, desire the sin-
 “ cere Milk of the Word, that ye may
 “ grow thereby, if so be that ye have
 “ *tasted* that the Lord is *gracious!* to
 “ whom coming, as unto a *living stone*,
 “ disallowed

“ disallowed indeed of *men*, but chosen of
“ *God*, and precious :” see also ver. 6 and
7 ; to which I request the reader to *revert*,
not having room.

I am, in Sincerity, a Well-wisher to all,

A rational Christian,

Walworth,
13th Dec 1781.

THOMAS CROWLEY.

P. S. See also, 1st Peter, 4th chap. ver.
8 to 11, and 14 and 16 to the end.

Copy of a Letter to Isaac Shapless.

Esteemed Friend, I. S.

AS I have been, in measure, informed of
its being under the consideration of
friends to review and seriously consider the
old *minutes*, and transcribe into new books,
what are now, so long after, fit to be re-
tained as *rules of faith and practice* ; and
which, if on *right* ground, is what I have
long wished for, as a means to *promote sin-*
cerity, truth and justice, as also the safety
and welfare of the society, especially the
rising generation and posterity, whose *real*

true interest hath been a rule of my conduct in the Society; and do sincerely wish the business may become honestly and wisely *determined*, and *accomplished*. If thou useth thy best endeavours to promote the same, it may become as a crown of honour and glory to thee in thy advanced years.--And I have also another relative matter to communicate, viz. The last time I was in company with one of the *archbishops*, and some of the *bishops*, being more than two years ago, I was made to believe that unless the Society do voluntarily make a reformation in their rules, for faith and practice, a bill will be brought into parliament, to make it a high penalty to *enter and retain* on *their books*, rules or rule, to require their members to, in effect, disobey the established *laws* of the *land*, enacted by the *King* in *parliament*, relative *Tithes*, the *property of the clergy*, and other parliamentary assessments, as church rates, &c. I could not be quite easy without giving this repeated, very necessary caution, not having seen them lately, excepting one, and that a *principal*.

I am, in Sincerity, a Well-wisher to all,

Walworth,
14th Dec. 1781.

THOMAS CROWLEY.

Addenda

Addenda to the preceding Copy.

THIS being also sent to the same I. S. and to about one hundred others, public friends and elders, &c. in town and country, (post-paid) in hope of doing good, by discouraging superstition, dissimulation and insincerity, and promoting *truth, justice, sincerity and charity!* which are essential; and without which, *pretences to religion* are in *vain!* This being occasioned by the extraordinary meeting for sufferings, demurring and declining to *leave out or alter* the principal *absurd rule* or minute of 1706 and 1733, being unjust, illegal, undutiful, ungrateful, contumelious to government, superstitious, selfish, and very enthusiastic! and hath been, and is deemed, an *insult on government.*

It will be necessary to give up the old point of *unanimity*, or rather the deceivable appearance thereof: the fact being, to the intelligent observer, clearly incompatible with the experience of every yearly, quarterly, or other general meeting of *business or discipline.* People *cannot* be all of one sentiment, unless *all* had the same *learning, judgment, experience, understanding and wisdom;* and what good can ultimately arise from *vain and insincere* pretences thereof?

The silence of even a major part of an audience in debates, never did, nor ever will, prove unanimity of sentiments, but rather that many, through *slavish fear* of censure from false *zealots*, are silent *buryers* of the *noble divine* talent of right reason, uncorrupted by either *vice*, *enthusiasm* or *superstition*; and which, when illuminated by the grace of God, becomes the safest and best *guide* which man is blest with: far, very far, superior to the dangerous influences of the false fire of enthusiasm, the voice of the stranger, and parent of *superstition* and consequent *persecution* (by the discipline, unchristianly misapplied) and excommunication for the testimony of a good *conscience*, well grounded on sacred records, given by inspiration for the Christians instruction, and which *noble talent* was given by the *divine author* for our improvement, and not to be buried in the earth, or worldly cares, or covetous *pursuits*, or *enthusiastic passion*, or *indolence*.---Three out of four ought in reason and justice to decide and determine in every just and necessary improvement or reformat on, and not for the much smaller number to subjugate the consciences of the much larger number, of same meeting, &c. without Liberty of Conscience; which is cruel, unjust and absurd! unless the minority

rity are actuated by *divine wisdom*, and the majority not so; using the sacred records for *test*; in which case a just Liberty of Conscience, is an *universal right*! If this be not adopted, nor any means found to silence, or over rule, the furious *false zealots*, T. C. J. T. J. W. &c. it cannot, with reason, be expected that either *right reason*, or *right reformation*, will take place: and if *not*, consequences may *verify* what I have heard predicted more than twenty years ago, viz. The very unhappy, unchristian, unjust, illegal, undutiful, ungrateful, contumacious, and an enthusiastic minute of 1706 and 1733, will cause a separation of the Society into two sorts of people, viz. the old *superstitious Quakers*, and the happily reformed, rational Christians! in which case, the author of this *doctrinal epistle* hath the faith and judgment to believe the latter will *prevail* and *prosper*, and happily obtain the *blessing* of a *gracious, bountiful, overruling divine Providence*! which will cause the *sincere souls* to rejoice, in being separate from *hypocrites*.

I have also to enlarge to such whom it may concern, wishing this to become diffusive! I cannot for Conscience-sake, either approve, or adopt, the Quakers principles without reformation, because they teach,

and by discipline in force, an insincere, and I think fraudulent temper of *mind*, relative refusing to do justice to the clergy, (whose property Tithes certainly are, according to both *law and gospel*) and with all, using much Diffimulation and Hypocrisy, in pretending Conscience *therein*; and in base and wicked revilings and backbitings, and groundless calumny, robbing *honest people*, particularly an honest reputable father, of a promising family, of his justly acquired good reputation, and that through *envy* and *malice*, because he doth justice to poor clergymen, of whom, he is well informed, there are more than *six thousand* in England and Wales, whose income do not exceed, and abundance of them much under, *forty pounds* a year, to maintain their families; and can any Quaker be so infatuated as to really think it a duty to *defraud* or *deprive* them of any part thereof, they not being allowed to follow trades, for profits; as too precarious and incumbring for ministers of the gospel! How happy might it have been if Quakers had been equally provident (agreeable to the apostle Paul, 1st Cor. 9th chap. 14th ver.) and thereby have prevented the many scandalous *bankruptcies* and *failures* which I have known in my time among their *preachers*, to the scandal of their high-

pro-

profession ! Oh ! shameful *professors* of the Christian religion ! but whose conduct do bespeak *ignorance* of its *principles* ? See 5th, 6th and 7th chap. Matthew, and ditto, 23d chap. 23d ver. and 11th chap. Luke, 42d ver. and Titus, 3d chap. ver. 1 and 2 ; and 1st Peter, 1st chap. ver. 13 to 17 ; and also the apostle Paul, Romans, 13th chap. ver. 1 to 7 ; and also, by strong implication, ditto 10th chap. v. 1 to 3 ; all which do plainly prove *Quakers* to be wrong : and, which sacred records, the reader is earnestly requested to revert to, and soberly peruse. So if ignorance thereof be not the case, then much worse, since the sacred records do testify that to the wilful sinner against *conscience*, there remains no more sacrifice for *sin* ; but fearful looking for the judgment and *fiery indignation*, which shall overtake the wilful offender against knowledge. The *guilty* ought in *justice* to esteem me their best *friend*, (preferable to selfish, flattering *hypocrites*) in thus *honestly* and fairly laying open their *error*, in order they may, if possible, so humble themselves, as to earnestly pray to *God* for *repentance* ; for the sacred records do testify, that without *repentance* there is no *remission*, and without *remission* no *salvation* ! But to the penitent soul I have a word of *consolation*

“ For

" For if we may the sacred pages TRUST !
 " He is always happy who is always JUST !"
 I have also imprest on my *mind*, to earnest-
 ly recommend the solemn perusal of the
 great apostle Paul's excellent dissertation on
divine charity, or the *divine love* of God and
man : see 13th chap. of his 1st epistle to the
 Corinthians, " Though I speak with the
 " tongues of men and angels, and have not
 " charity, I am as sounding *brass*. And tho'
 " I give all my goods to feed the poor, and
 " my body to be burnt, and have not *cha-*
 " *rity*, it profiteth me nothing. Charity
 " suffereth long, and is kind, envieth not,
 " vaunteth not itself, is not puffed up, is not
 " easily provoked, thinketh no *evil*, re-
 " joiceth not in iniquity, but rejoiceth in
 " *truth*. Charity never faileth, and when
 " that which is perfect is come, that which
 " is in part shall be done away : and now
 " remaineth *faith, hope, and charity* ; but
 " the greatest of these is *charity*."--Then
 see ditto, 16th chap. 14th ver. " Let all
 " be done with *charity*."---Then see Col.
 3d chap. 14th ver. " And above all things
 " put on Charity, which is the bond of
 " perfectness, and let the peace of God *rule*
 " in your *hearts*."--Then see 1st Timothy,
 1st chap. 5th ver. " Now the end of the
 " com-

“ commandment is *charity*, out of a *pure*
 “ *heart*, and a good *conscience and faith* un-
 “ feigned.”--Then see 1st Peter, 4th chap.
 8th ver. “ Above all, have fervent Charity
 “ among yourselves.” But how extreme-
 ly opposite was the conduct of the Society
 of *Quakers* towards the author of this *doc-*
trinal epistle! in cruelly persecuting him,
 by the wicked *misapplication* of a *discipline*,
 instituted by the apostle Paul, 1st Cor. 5th
 chap. to *correct vices, malice, hypocrisy,*
covetousness, revilings and railings, &c.
 But by them misapplied to promote *super-*
stition, insincerity, and injustice, by unchris-
 tian compliance with their dishonest, ill-
 founded *testimony*, which they very absurd-
 ly call *Christian!* but, in fact, is antichris-
 tian, as being in direct opposition to the
 plain just sacred doctrine of our Saviour and
 the apostle Paul, &c. as before recited,
 and refer'd to; and after, because he re-
 mained firm on the ground of *good conscience*,
 excommunicated him publicly in their na-
 tional yearly *assembly*, and even without
 hearing out his Evidence or Defence; but
 broke up the meeting very rudely in con-
 fusion, before the usual hour, and while
 he was on his legs, pleading for the favour
 of *liberty of conscience*; but which they very
 cruelly declined granting, to their everlasting
 disgrace,

disgrace, as unchristian in principle! and what farther aggravated the cruelty, the several meetings in London, monthly, sufferings, an d morning, all *severally, illiberally and cruelly, absolutely refused* to hear out my defence or pleas for just *liberty of conscience*, as did the yearly meeting also, the *succeeding years*: it being now upwards of *seven years* since *excommunicated*; and never yet have they, or any of them suffered my Letters of pleas of defence to be read among them, although several times very *earnestly requested*; which is a conduct which *history* warrant us to suppose the very *beathens* in Asia would have been ashamed of. And as it very clearly appears from the before recited sacred records, that *divine charity* is an essential duty, necessary to *salvation*; how dreadful their situation! without *repentance!* which last, that the *fountain of dvine mercy* may *grant*, is my desire and prayer for many of them; so that they may obtain remission, and be graciously found to walk in the *just man's path* of *divine Charity*; that so we may, in *humble confidence*, join in, and sojourn, to the end of the *Christian race*, and very happily obtain the crown of immortal glory, laid up in store for the sincere, honest followers of the just doctrine of our Saviour and his apostles,

apostles, and consonat *divine intuition* !---
so faith,

A Rational Christian,

Walworth,
[13th Dec. 1781.

THOMAS CROWLEY.

P.S. Besides the before-mentioned sacred records relative *Tithes*, be pleased, *candid reader*, to revert to the prophet Malachi, 3d chap. ver. 7 to 10, and after perusal, then turn to the corresponding testimony of our Saviour, 5th chap. Matthew, ver. 17 to 19, so mayest thou find *law* and *gospel* to agree in the *continuance* of *Tithes*, as a reasonable and just support for those who dedicate their time to communicate *spirituals*; and now I have further to add, confutation of a *false doctrine* lately broach'd by some Quakers, viz. that as club societies at taverns, &c. do excercise a right to expel members who break their rules, so had the society of Quakers a *right* to *excommunicate* T.C. which is of a piece, with some other, of their *absurd, irrational notions*; for club societies do not presume to make rules to bind innocent *posterity*, or any other, who never subscribed, or assented to their rules; and as T. C. never did *subscribe* or *assent*, (or pretend so) to their *absurd, dishonest*
rule

rule of 1706, nor never could, for *conscience-sake*, though born and educated among them! so is the comparison very absurd and unjust: nor had the society any *right* to set up a general and unjust rule, in the year 1706, to subjugate the consciences of posterity, seventy years after; therefore ought said *unjust minnte* to be *repealed*, as being only *simple Quakerism*, but quite opposite to *christianity*.

Idem, T. C.

The following wrote since the Title was printed.

Nearly Copy of a Letter of 3d Jan. 1782.

THOMAS CORBYN, I well remember, on second day next after last yearly meeting, on my calling on thee at thy house, from a motive of charitably promoting the safety and welfare of the society and *posterity*, and promoting a just christian reformation! *Thou* (in return for my labours of love) told me in a very *rude, angry tone*, my letters were all in *vain*, being ordered to be burnt without reading, or to that effect; which conduct hath often occasioned

rasoned my recollecting an *old adage*,
 "None so blind as they who will not see,"
 to which I have heretofore added, "None
 "so deaf as they who will not hear; none
 "so ignorant as they who will *not under-*
stand!" and since thou, and some others,
 have chosen *for guide*, the *spirit of error*
and delusion, and will not hear or regard
truth and justice: behold ye have much to
fear! as the just vengeance of the *divine*
author of truth, sincerity and justice, whose
sincere, faithful servant ye have cruelly in-
 sulted, abused, traduced, reviled, and rude-
 ly *excommunicated*, without hearing out *his*
defence, breaking up the meeting abruptly,
 before the usual hour, and without the
 usual conclusion of prayer, and even while
 the *author* was on his legs, earnestly plead-
 ing for LIBERTY of CONSCIENCE, to do
justly to the clergy, &c. without *censure*
or expulsion, but in *vain!* So was it a rude
unmerciful, unchristian conduct, of the re-
 presentatives of the whole Society in this
 nation! and so doth it appear, ye are, or
 were afraid of, or hating the *light of truth*,
 lest it should make *manifest* that your deeds
 are *wrought in darkness*, as they certainly
 have been; being very evident to the *sincere*
and intelligent, or at the least, in a false
 enthusiastic light of their own kindling,

which in respect of *truth*, doth prove darkness to the eye of the rational, illuminated understanding of the true Christian. Ye will have your reward.

A rational Christian,

Walsworth, 10th
Jan. 1782.

THOMAS CROWLEY.

ADDENDA *since.*

BY the best modern historians, it appears, too many Quakers are too much assimilated, in principle and discipline, to the *jesuits* of France and Flanders; where William Penn, long conversed with them, and some of their ways become adopted about the year 1706; and subsequent, *sly, reserve, cunning secrecy*, in deceitful undermining, pretending to *unanimity* in *unserviceable peculiarities*, not founded on the doctrines of the *gospel*, or the *apostles*, but being meer human *traditions* of *elders*. But what is *worse*, the misapplication of the discipline, wisely laid down by the apostle Paul, 1st Cor. 5th chap. to correct *vices, immoralities, malice, railing or revilings, and covetousness*, &c. which see; but now very unhappily, and I think wickedly perverted,

to

to inforce much superstition, injustice, insincerity, dissimulation and hypocrisy, in pretending conscience, to do and uphold injustice to the national clergy, in deviating from the sacred records; see 23d chap. Matthew, 23d ver. 11th chap. Luke, 42d ver. 1st Cor. 9th chap. 14th ver. and many other, very explicit, *in the favour of paying Tithes honestly*, and other lawful demands---and 'tis clear such misapplication of discipline doth exceedingly tend to discourage, the very acceptable, unleaven'd *bread of sincerity*; and too much induceth Hypocrisy; which last excludes from the *kingdom*.

Idem, T. C.

See *Ecclesiasticus*, or *Wisdom of Jesus*, &c.

Chap. 35, ver. 9 “Dedicate thy *Tithes* with *gladness*.”

Ditto 37, ver. 16, “Let *reason* go before every *enterprize*, and good *council* before every *action*!”

Ditto 39, ver. 1, “He who giveth his mind to the law of the *Most High*! and is occupied in meditation thereon, will seek out the *wisdom* of the *antient*.”

*Copy of a Letter of 15th April, 1780, or
nearly so.*

IT hath been a true saying of a celebrated Author, “ When *reason* and *truth* are against a *man*, the same *man* will be against *reason* and *truth* !—The conduct and pretended, or real principles of some *Quakers*, evidently confirm the propriety of such wise observation ! EXPERIENCIA DOCET.

If the grandson of the very amiable and very sensible author of an apology for the true christian divinity, Anno 1675, would be sincere, honest and resolute enough, to step forth in the glorious and beneficent cause of promoting *sincerity*, *truth* and *justice* ; relative errors crept into the society, (since his ancestor’s *excellent performance*) especially relative the *absurd*, *irrational*, and *unchristian* minute of 1706, taking it in its exclusive consequences, as since *misconstrued*, in respect of *unfaithfulness* ; and so far as to aid in procuring a just, rational, christian *liberty of conscience*, to such who having been *born and educated* in the society, and having been diligent readers, and conscientious observers of the *holy scriptures*, do sincerely think it their duty to comply
with

with the laws of the *supreme legislature*, in respect of *lawful assessments*, lawfully demanded; and I am of the judgment, if thou should happily resolve to procure the *aid and co-operation* of - - - - - suitable friends, to awe the vociferous *false zealots* into silence, for the sake of *truth* and *sincerity*, the meeting for sufferings (whose proper province it is to take *cognizance*, and *recommend* to the yearly meeting) might without much *difficulty*, draw up a suitable *memorial*, (taking my case or others for ground-work) which might be attended with a happy and beneficent consequence, by promoting truth and sincerity, and discouraging dissimulation and hypocrisy! into which the nature of your test and discipline, do inevitably involve great numbers, who sigh for *relief*, but timorous and afraid to speak their real *sentiments*; but remember! without true faith in, and obedience to, the *laws of God*, and the *gospel* of our saviour and his apostles, 'tis impossible to please *God*, however ye may amuse one another! men may profess, and please and amuse, with external forms of *religion*; but if not well founded in the *divine laws* and *sincerity*, 'twill not avail in his sight, who is omniscient, and to whom the secrets of all hearts are known! Ye may mislead and deceive one another,

but cannot deceive the *author* of our being, and judge of the whole earth ! who is too wise and just to behold insincerity in religion, with approbation. Wherefore I have long, in sincerity, thought it my duty to use rational means to emancipate the *youth* of the *society*, in particular, from their present *unrighteous yoke*, in respect of the *test* or *minute* of 1706, and *discipline annexed*: I have no objection to this being read in the meeting for sufferings, if thy courage do not fail. Being, in sincerity, a well-wisher to all in the best things.

A rational Christian,

Walworth,
10th Jan. 1782.

THOMAS CROWLEY.

Copied with some Additions.

A candid Dissertation on the important Proposition of an Act of Parliament for the Commutation of Tithes for Lands, &c.

IT may be very necessary to consider, that the means of subsistence to the Clergy and families, should not be rendered *precarious*, as might happen to such who, never having been used to farming, might not have a genius or inclination that way ;
and,

and, in cases of that nature, servants might impose on the ignorant, and the estate might become ill managed, impoverished, or not being left in suitable condition for immediate support to the present or next succeeding incumbent. To guard against which danger, and also against the differences, law-suits, and ill-will, too frequently experienced through the tithe of large, lately *engrossed*, farms, being too severely grudged by the large farmers, it may become the wisdom of Parliament, and of the Clergy, to co-operate in abolishing Tithes, at a time to be fixed, and in lieu thereof, in the same Act of Parliament, to appoint commissioners to justly state the clear, real income of tithes in each parish; and, in lieu thereof, to empower the vestry in every parish to raise the same sum annually, as a stipend, or annuity, for maintenance of the minister of each such parishes, separately, by an honest, equal assessment, in just proportion, by way of pound-rate on the real or justly computed rents of every inhabitant, in each parish separately, who pay scot and lot; to be paid by the occupier of every house or estate in each parish separately, and his landlord in respect of lands.

Some instances of this nature were adopted in some of the burnt-down parishes, in

the great conflagration in London, anno 1666, when the churches, &c. were rebuilt: In one of which parishes the author of these lines hath a freehold estate of more than two hundred a year; the tenants whereof, in common with the rest, have, for a series of years, paid no more than five-pence in the pound-sterling on the rents, towards the sum of two hundred pounds for the proprietors and curate of the living, as annual stipend, for maintenance and satisfaction of the proprietors. All schemes may be liable to some difficulties; but this mode I do conceive to be least liable to exception, and most conducive to the mutual peace and advantage of both Minister and inhabitant. As to absent proprietors, (in case of alienation) the mode is not material to them, so they are secure in their annuity, in lieu of Tithes. And this now suggested method will not bear near so hard on large farms, as Tithes, by experience of late years, have been very unhappily found to do; and withal will abundantly less tend to discourage cultivation and improvements of farms, and other landed estates, than Tithes.

Walworth,
18th May, 1781.

AMOR PATRIÆ.

N. B. Thus each inhabitant of proper-

ty, to pay a *just proportion* towards maintenance of the minister.

P. S. But as this Plan, if adopted, will probably, very considerably raise the value of *lands*, and landed *estates*, 'twill be but reasonable that the landlords should be taxed, at least five per cent. on the rents, to be paid by the tenant, and deducted from the rent.

Copy of a Letter to the Chairman of a Meeting of the Clergy at the Feathers in the Strand.---4th May, 1772.

AT this very critical season, when the reformation of the Church, or the practises and system of Faith, thereunto appertaining, is under so very respectable consideration, (a bill being then proposed to parliament, respecting the thirty-nine articles) it may be well for any one suitably qualified, to propose any useful remarks, respecting the most remarkable absurdities, which having, unhappily, obtained in former ages of *papistical darkness* and *superstition*, were as unhappily retained by the reformed *protestant* established church, whose
votaries,

votaries, although commendable in emerging from many very superstitious *articles of the church of Rome*, have nevertheless concurred to adopt, and hand down to posterity, some tenets, not reconcileable to the *holy scriptures*, to right reason, or to good common-sense; and as such may be considered disgraceful to the professors of the *Christian religion*, of which they are not really any part, as not having been enjoined, or enforced, or recommended by any precept of *Christ*, or his *apostles*. I do not, in this letter, propose to enter into all the particulars of the *thirty-nine articles*, many of which are very well, and some others less so; but for the present I shall confine my remarks to *four heads*, the impropriety whereof, I think can scarcely have escaped the silent remarks, of considerate members of the *established church*.

The first is, the *Athanasian Creed*, unintelligible, and irrational, not capable of demonstration, by any principles of *truth*, or by the *holy scriptures*: and therefore the *creed* appears, as it were requiring false pretences, or untruths, from its *professors*, who cannot understand it, and cannot, with truth and sincerity, be properly said to believe, what they are incapable of understanding; or of reconciling to the *divine principle*

principle of right reason, illuminated by the *grace of God*, or to the *scriptures of truth* ; so may it be said, putting untruths into the mouths of those, who are catechised therefrom.

The second head is, *Sprinkling of Infants*, very ungrammatically, and improperly called *Baptism*, for which administration to *infants* of a few days, there cannot be found, either precept or practice, in all the *holy scriptures* ; nor cannot be rationally, or consistent with common sense, supposed to convey, or infuse any intellectual improvement to *infants*, newly born and helpless. Abundance more materials, for supporting *adult Baptism*, or plunging into, or dipping in, or washing with, *pure water*, is found in the *holy scriptures*, as in the river Jordan, &c. but I do not remember it any where in *holy writ*, enjoined otherwise than consequent to preceding *faith and belief*, which is not applicable to *infants* of a few days ; and whatever advantage may arise from real *water Baptism*, or plunging into *water*, as did the *disciples of Christ*, in the river Jordan, &c. I will not hesitate to suppose, that consistent with *scripture records*, if *Christians*, finding it necessary, and having *faith* therein, do, of their own rational *faith and motion*, baptize themselves,

selves, it may be of as *much service* as if done by, or under the direction of, any parson in the *priestly office*, and much more by an *adult* or *youth*, of suitable intellectual advancement, doing it for himself, when necessary, and in *faith*, than by the most eminent officiate, to a new-born *infant*, at such time, in a state incapable of intellectual improvement.

The third head, I meant to touch on, is the presumptuous and impracticable promises required to be made by those who are commonly called *godfathers* and *godmothers*, and which *names* might be very proper if the performance of such high *obligations* were to them possible and effected; but it may be fairly presumed such performance cannot be effected for others, especially by human nature; and therefore are such promises wholly unfit to be made a practice of, in the promiscuous manner they usually are, it being the proper attribute of God alone, by his *holy spirit*, to convey such inestimable graces, blessings, and godlike virtues, to the *human species*, as are in a common rote way, absurdly promised by poor, incapable, finite, and sinful *fellow mortals*, to poor innocent *babes*, who are, without such ineffectual security, under the protection of an omniscient,

cient, over-ruling, bountiful *Providence* ; and may be safely trusted there, until of age and capacity to receive, and understand the necessary tuition, as instrumental under the same *divine Providence*, to improve and exalt their intellectual powers ; and then, as far as such tuition, &c. is found to be practicable, it is the proper province of the parents of the child, as far as they are capable, to use religious and rational means of instilling into their little minds, the principles of *religion* and *virtue*, and which is all either *parents*, or other *sponsors*, can with safety engage for.

The fourth head, which I call an absurdity, is part of the matrimonial *ceremony*, “ *With my Body I thee worship* ;” which term, however it may have been used in former *ages*, is now, as I conceive, constantly understood to describe the *reverential* effort of the mental faculties, or that *adoration*, which ariseth in the grateful *soul*, to the *Divine Author* of his *being* and *bliss*, and by no means proper to be applied to a mere woman as an object, as every absurd deviation from *scripture precepts*, and from divinely illuminated, sound reason, hath a tendency to invalidate the *system*, of which such deviating tenets are a part.

There may be many other useful remarks made, respecting other parts of the established *system*; but these being what must be obvious to every rational reader, I could not well forbear submitting them, openly, to the animadversion of those, whose proper concern it may be to promote a *reformation*: and I will even presume to wish, that the *head of the church*, would graciously deign to stir up the dignified *clergy*, to so necessary and *good a work*.

Gracechurch-Street,
4th May, 1772.

THOMAS CROWLEY.

True copy inserted a few days after in the Public Ledger.

P. S. Jan. 10, 1782.

Another inconsistency, since occurs to my remembrance, viz. In another part of the matrimonial service, the man or intended husband, is required to say, "With all my worldly goods I thee endow; which I conceive is not *strictly true*, as the husband seldom lets his wife have so much as half; and the laws of our country requires only one-third to the *wife* or *widow's* portion where they have *children* or a *child*, and only half when they have *no child*; so doth it appear absurd and untrue, and should be either omitted, or new modified.

Idem, T. C.
Mental

Mental Ejaculations *addressed to the Supreme.*

WHAT though no objects strike upon the sight,
 Thy sacred Presence is an inward light;
 What tho' no sound should penetrate the ear,
 To listening thought the voice of truth is clear;
 Sincere devotion needs no other shrine,
 The center of an humble soul is thine.
 There may I worship, and there may'st thou place,
 Thy seat of mercy, and thy throne of grace;
 Yea fix if Christ my Advocate appear,
 The just tribunal of thy justice there;
 May each vain thought, may each impure desire,
 Meet in thy wrath with a consuming fire;
 Whist the kind rigours of a righteous doom,
 All worldly joys and selfish pride consume;
 Thou too canst raise, though punishing for sin,
 The joys! of peaceful penitence within;
 Thy justice and thy mercy both are sweet,
 Thou makes't our suff'rings and Salvation meet:
 Befall me, therefore, whatsoe'er thou wills,
 I see thy aim through all these transient ills;
 'Tis to infuse a salutary grief!
 To fit the mind for absolute relief:
 Till purged from ev'ry false and finite love:
 Dead to the World, alive to Things above,
 The soul renewed as in her first form'd youth,
 Shall Worship thee in Spirit and in Truth.

1734-

T. C.

Expostulation *with an Atheistical Infidel.*

THROUGH times vast length, from all eternity,
 It must be granted, some first cause must be;
 For how could giddy chance from atoms hurl'd,
 Amidst the expanse, produce this beauteous world?

Tell

Tell me, O man! whoe'er thou art, who durst
 Dispute a godhead, or his power distrust,
 Who made the stars, the sun, the moon, the earth?
 Who gave them laws, or gave their motions birth?
 What power, but infinite, could these erect,
 Or made to move, their constant course direct?
 Who made the earth productive of each grain,
 And seeds implanted, vegetate again?
 Who made each animal, and them endow'd,
 With powers best suited, or as best bestow'd?
 Who made man's body, and who made his mind,
 A thinking substance, to due bounds confin'd?
 Presumptuous fool! who dares a God deny,
 Can't thou the movements of the soul descry?
 Tell how the body and the soul unite,
 Or how the eye the body doth enlight?
 Of mind and body, see the wondrous frame,
 Could chance, or matter, e'er produce the same?
 No, no, 'tis madness, and impertinence,
 To think that matter, or to say that chance
 Could e'er produce, or form so glorious plan,
 As seen in nature, and as seen in man;
 Amazed stand! then shrink into the dust,
 Abhor thyself, and say the reason's just,
 That God, who was before the world began,
 Should govern all, and made both it and man.

4th August, 1742.

T. C.

An ACROSTIC PRAYER.

HEARKEN O Lord! and hear me humbly pray,
 I n fear and fervour, that thou may'st display
 M ercy with grace, to o'erspread the humble mind,
 W ith faith unmixt, that my request may find.
 I n thy compassion, full, a needful share,
 L est I, in vain, should offer this my prayer.
 T hou great Jehove! the fountain of all blifs,
 T each me, good Lord! where I have done amifs;

Humble

H umble my heart, least I should soar above,
 O ffers and tenders of thy peaceful love.
 U nite my heart, yet more and more to thee;
 P reserve my mind in pure tranquillity.
 R each forth thy wisdom, and impart thy grace,
 E ach hallow'd virtue of the Christian race,
 S end me, thy truth, strict justice, and pure love,
 E namour me with solace from above;
 R estore lost friendship, and restore my friend,
 V ex'd or disturb'd, as suffer'd for some end, }
 E ach cause prevent, that would division send, }
 I n unity preserve, by grace uphold,
 N ot too abject, nor yet too rashly bold :
 P repare my heart to frequent charity,
 E spoused thus the cause of poor may be :
 R eplete my mind with fervent hope and joy,
 F ree me from pride, and let no lust annoy :
 E ach error of the mind eradicate,
 C leanse thou my heart from sin, and recreate ;
 T hy holy name, my constant theme shall be,
 P rovided always, in soul sincerity.
 E ngage my heart, thy holy name to praise,
 A nd thro' thy grace, true adoration raise.
 C ontent me with the competency sent,
 E nlarge my heart, if riches should be lent,
 W ith generous views, and true benevolence,
 H e.ewith join also free beneficence.
 O n thee, my God, my safety I'll repose,
 S end me my health, with peace, if I may choose ;
 E ndue my mind with fortitude, and free
 M y heart, from folly or inconstancy :
 I ncrease my knowledge, and enlarge my might ;
 N ever forsake, or me leave day or night ;
 D iffuse thy holy spirit more and more,
 I nto my soul, that I may thee adore,
 S ecret and fervent let my prayers be,
 S eeking the source of true felicity.
 T ry me, and prove me, if it be thy will,
 A bstract ill passions, and preserve me still ;
 Y et let me live unenvied and belov'd,
 D eal me true friends, until I be remov'd
 O n wings of joy, to paradise above.
 N 'er more to grieve, but ever more with love,

T o sing and praise, and celebrate thy name;
 H eavens blest chorus joining in the same;
 E ach soul on earth, I wish this happy song,
 E reiding praise amidst the blessed throng.

Composed by T. CROWLEY, about the year 1744.

A Triple Plea: or, the Song of an old
 Saint. T. C.

LAW, Physick, and Divinity,
 Were at a jar, could not agree;
 To prove which of all three
 Should have the superiority.
 Law pleads, it preserves mens lands,
 And their goods from ravenous hands;
 Therefore of right challengeth he
 To have the superiority.
 Physick prescribes receipts for health,
 Which men prefer before their wealth;
 Therefore of right challengeth he
 To have the superiority.
 Then steps up the Priest demure,
 That of mens souls takes care and cure;
 Therefore of right challengeth he
 To have the superiority.
 Let Judges judge this Triple Plea,
 Then Lawyers shall bear all the sway;
 Let Emperickes their verdict give,
 Physicians most of all should thrive.
 Let Bishops be judge in this case,
 Then Priests shall have the highest place;
 Let honest, sober, wise men, judge,
 Then all these three away may trudge.
 For let men live in peace and love,
 The Lawyers tricks they need not prove;
 Let men forbear excess and riot,
 They need not live by physick diet.
 Let men attend what God doth teach,
 They need not care what Priest doth preach;
 But if men, fools and knaves will be,
 They shall be ass-ridden by all three.

1653.

F I N I S.

T. C.